VIDŪRA NĪTI



THE TEACHINGS OF A SUDRA ADVISOR

Translated and edited by

Sri Rama Ramanuja Achari

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INTRODUCTION

Birth and earlier life of Vidura[1]

Vidura was half-brother to Dhritarashtra and Pandu. He was a son of a maid-servant who served the queens of Hastinapura — Ambika and Ambālika. In some accounts, he was an incarnation of Yama or Dharma Raja, who was cursed by the sage, Mandavya, for imposing punishment on him that exceed the sin.

Both queens were married to King Vichitravirya of Hastinapur, who died childless. Vichitravirya's mother Satyavati was anxious to ensure that the royal line was continued so she called upon her other son Vyāsa (born of Satyavati – a fisherwoman, and Paraśara muni), to go to the beds of the two queens to father children. Vyāsa was a hermit, and came to the palace, unkempt as he was. He went to Ambika first who closed her eyes when she saw him, and then to Ambālika who became pale. Hence the children they bore were blind and weak respectively.

When Satyavati asked Vyāsa to go to Ambika's bed again, to ensure that there would be children, she sent her maid-servant instead. The maid-servant was not frightened by his appearance and in fact received the sage with great respect and waited upon him with affection. Thus, Vidura was born to a Sudra woman and was raised as brother of Dhritarashtra and Pandu.

Along with his half-brothers he was educated by Bhishma, whom they all called *father*. As he had no royal blood, Vidura was never considered for, or had any chance of obtaining the throne of the kingdom. He served his two brothers as a minister,

After Krishna, Vidura was the most trusted advisor to the Pandavas and had warned them repeatedly about Duryodhana's plots, In particular, he warned the Pandavas from Duryodhana's plan to burn them alive in a house of wax he had made for them. He was known for speaking the truth and for his expansive knowledge and sharp intelligence.

FOREWORD

The importance of this text cannot be underestimated. The centre of Hinduism is the home and the householder is held up as the ideal. Since the rise of the monastic movements in India the focus has shifted from the house to the ashram. The elevated status of the householder has been usurped by the monks, and most Hindu teaching nowadays centers on the Upanishads and Vedanta. The *trivarga purushārthas*: *Dharma* (ethics), *Artha* (material success) and *Kāma* (pleasure and enjoyment) have become totally neglected and only the fourth (*apavarga*) — Mokṣa is discoursed on. Thus we find in all teaching sessions only retirees are present. The sanyasi teaching has little relevance for the householders. Brahmarishi Sri Devraha baba famously said - " there is no greater Sanyāsa than being in Grihastha-āśrama."

The alternative way forward is the teaching of the Nīti Śāstras to the youth and to householders. And of the Nīti literature Vidura Nīti is a great place to start.

The original text contains a lot more subject matter plus two stories with more didactic matter imbedded in them. The topics in the original do not flow together and jump around considerably so I have taken the liberty of rearranging the verses according to topic and deleting those verses which were too obscure or irrelevant. There are several versions of the

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[1] *Vidura* means inteligent, skilled, wise.

[2] (http://bombay.indology.info/mahabharata/statement.html for further details)

Mahabharata and some verses are found only in one or other of the editions. I have used for reference the Gorakhpur Hindi translation and the Sanskrit E-text from Bhandakar Oriental Research Institute, Pune[2].

The setting of the teaching is the palace of Dhritarasthra, the blind king whose sons - the Kauravas are about to engage in a fratricidal war with their cousins the Pandavas for the kingdom.

The king has just been visited by his charioteer Sanjaya, who brought a message from the Pandavas entreating a reconciliation.

> "Sanjaya said, Consider, O king, your own acts which are contrary to both Dharma and profit, and to the behavior of those that are righteous. O king, you have earned a bad reputation in this world, and will reap misery in the next. Obeying the advice of your son you hope to enjoy this doubtful property, while excluding them. This unrighteous and unworthy deed is loudly proclaimed in the world. Calamity overtakes one who is deficient in wisdom, or who is of low birth, or who is cruel, or who cherishes hostility for a long time, or who is not steady in Kshatriya chivalry, or is devoid of energy, or is of a bad disposition.
>
> What person is there, who, attended upon by the greatest of counselors, possessed of intelligence, capable of discriminating between virtue and vice in times of distress, knowing the protocols of Dharma, and retaining the use of all his faculties, would commit such cruel deeds. These courtiers, devoted to you, wait here united in their firm determination (*viz*., that the Pandavas are not to get back their share). The destruction of the Kurus, therefore, is certain to be brought about by the force of circumstances.
>
> A man is praised when he behaves honestly. You I blame, since these dissensions will surely bring about the destruction of innumerable lives. If you don't make peace, then through your fault Arjuna will consume the Kurus like a blazing fire consuming a heap of dried grass. Your majesty, you alone, yielding to your uncontrollable son, had regarded yourself as crowned with success, and abstained from intervening at the time of the gambling fiasco. You will surely see now the fruit of that (weakness of yours)!

After delivering his message and severely rebuking the king, Sanjaya retired for the night to prepare for his address to the assembled kurus on the next day.

Sri Rama Ramanuja Achari — Sydney 22/05/2017

[2] (http://bombay.indology.info/mahabharata/statement.html for further details)

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VIDŪRA NĪTI[3]



vaiśampāyana uvāca ||

dvāḥsthaṁ prāha mahāprājño dhṛtarāṣṭro mahīpatiḥ |
viduraṁ draṣṭum icchāmi tam ihānaya māciram || 1 ||

"Vaisampayana said:– 'King Dhritarashtra endued with great wisdom (then) said to the orderly-in-waiting — I have a desire to see Vidura, please summon him here without delay.

prahito dhṛtarāṣṭreṇa dūtaḥ kṣattāram abravīt |
īśvaras tvāṁ mahārājo mahā-prājña didṛkṣati || 2 ||

A messenger was sent and went straight to Vidura the kshattri[4] and said:- "O wise one, our lord the mighty king desires to see you."

evam uktastu viduraḥ prāpya rāja-niveśanam |
abravīd dhṛtarāṣṭrāya dvāḥstha māṁ prativedaya || 3 ||

Thus addressed, Vidura set out and arriving to the palace, spoke to the orderly saying:– "Please inform Dhritarashtra of my arrival."

dvāḥstha uvāca ||

viduro'yam anuprāpto rājendra tava śāsanāt |
draṣṭum icchati te pādau kiṁ karotu praśādhi mām || 4 ||

Thereupon the orderly went to Dhritarashtra, and said:– "O foremost of kings, Vidura is here at your command. He wishes to see you, instruct me as to what is required of him."

dhṛtarāṣṭra uvāca ||

praveśaya mahā-prājñaṁ viduraṁ dīrgha-darśinam |
ahaṁ hi vidurasyāsya nākālyo jātu darśane || 5 ||

Thereupon Dhritarashtra said:– "Let Vidura of great wisdom and foresight enter. I am never unwilling or unprepared to see Vidura."

dvāḥstha uvāca ||

praviśāntaḥ-puraṁ kṣattar mahārājasya dhīmataḥ |
na hi te darśane'kālyo jātu rājā bravīti mām || 6 ||

The orderly then went out and said to Vidura:– "O Kshatri, please enter the inner apartments of the wise king. The king said to me that he is never unwilling to see you."

vaiśampāyana uvāca ||

tataḥ praviśya viduro dhṛtarāṣṭra niveśanam |
abravīt prāñjalir vākyaṁ cintayānaṁ narādhipam |
viduro'haṁ mahā-prājña samprāptas tava śāsanāt || 7 ||

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[3] Vidura Nīti is found in the *prajāgara parva* - a subsection of the Udyoga Parva of the Mahābhārata.

[4] *Kshattri* is one of mixed birth in this case of Vyāsa (who was himself of mixed birth being the son of Satyavati - a fisherwoman and Santanu a kshatriya) and an unamed servant girl of the widow queen Ambika. It is important to note that like calling someone a "sudra" - it is not a perjorative term, it is only acknowledgement of his origins and did not connote a negative connotations

Vaishampayana continued:– "Having entered Dhritarashtra's chamber, Vidura said with joined hands, to that king who was deep in thought, O wise-one[5], I am Vidura, here at your command. If there is anything I can do for you, I am ready — please command me!"

dhṛtarāṣṭra uvāca ||

sañjayo vidura prāpto garhayitvā ca māṁ gataḥ |
ajātaśatroḥ śvo vākyaṁ sabhāmadhye sa vakṣyati || 8 ||

tasyādya kuru-vīrasya na vijñātaṁ vaco mayā |
tan me dahati gātrāṇi tad akārṣīt prajāgaram || 9 ||

Dhritarashtra said:– "O Vidura, Sanjaya has departed. He left after rebuking me. Tomorrow he will deliver Yuddhisthira's message to the Kaurava court. I have not yet been able to ascertain what exactly that message is. Therefore, my body is burning, and that has produced sleeplessness.

jāgrato dahyamānasya śreyo yad iha paśyasi |
tad brūhi tvaṁ hi nas tāta dharmārtha kuśalo hyasi || 10 ||

Tell me what the remedy is, for one who is sleepless and burning. You are like my son, well versed in both Dharma and Artha (material success).

yataḥ prāptaḥ sañjayaḥ pāṇḍavebhyo na me yathāvan manasaḥ praśāntiḥ |
sarvendriyāṇy aprakṛtiṁ gatāni kiṁ vakṣyatītyeva hi me'dya cintā || 11 ||

Ever since Sanjaya has returned from the Pandavas, my mind knows no peace. Filled with anxiety about what he may say, all my senses are agitated.

vidura uvāca

abhiyuktaṁ balavatā durbalaṁ hīna sādhanam |
hṛtasvaṁ kāminaṁ coram āviśanti prajāgarāḥ || 12 ||
kaccid etair mahā-doṣair na spṛṣṭo'si narādhipa |
kaccinna para-vitteṣu gṛdhyan-viparitapyase || 13 ||

Vidura said:– "Sleeplessness affects a thief, a lustful person, one that has lost all one's wealth, one that has failed to achieve success, and one that is weak and has been attacked by a strong person. I hope, O king, that none of these grave calamities has overtaken you! I hope, you do not grieve, coveting the wealth of others."[6]

dhṛtarāṣṭra uvāca ||

śrotum icchāmi te dharmyaṁ paraṁ naiḥśreyasaṁ vacaḥ |
asmin rājarṣi vaṁśe hi tvam ekaḥ prājña saṁmataḥ || 14 ||

"Dhritarashtra said:– "I want to hear from you words that are beneficial and deal with higher morality. In this race of royal Rishis you alone are highly regarded as the wisest."

vidura uvāca ||

śubhaṁ vā yadi vā pāpaṁ dveṣyaṁ vā yadi vā priyam |
apṛṣṭastasya tad brūyād yasya necchet parābhavam || 15 ||
tasmād vakṣyāmi te rājan bhavam icchan kurūn prati |
vacaḥ śreyaskaraṁ dharmyaṁ bruvatas tan nibodha me || 16 ||

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[5] Vidura is being ironical here as both he and Sanjaya think that the king has been rendered senseless through his attachment to his children.

[6] Vidura is again being sarcastic, as all these conditions can very well be applied to Dhritarashtra and his sons. The kingdom and its wealth rightfully belong to the Pandavas.

Even if unasked, one should still always speak the truth to one whose defeat is to be avoided, whether what is said is good or bad, hateful or pleasing. I shall, therefore, say what is for the good of the Kurus. I shall say what is both beneficial and consistent with ethics.

The Pandit

vidura uvāca ||

ātma-jñānam samaraṁbhas titikṣā dharma nityayā |
yam arthān nāpakarṣanti sa vai paṇḍita ucyate || 17 ||

One that is endowed with self-knowledge, productiveness, forbearance and steadiness in virtue, and is not motivated by material gains is called a pandit (scholar).

niṣevate praśastāni ninditāni na sevate |
anāstikaḥ śraddha-dhāna etat paṇḍita lakṣaṇam || 18 ||

These also are the indications of a pandit, *viz*., regularly performing deeds that are praiseworthy, and rejection of all that is censurable, a firm conviction in the teaching of the Veda and generosity.

krodho harṣaśca darpaśca hrīstambho mānyamānitā |
yam arthān nāpakarṣanti sa vai paṇḍita ucyate || 19 ||

One whom neither anger nor joy, nor pride, nor false modesty, nor stupefaction, nor vanity, can draw away from the four legitimate goals of life (*purusārthas*)[7], is considered as a pandit.

yasya kṛtyaṁ na jānanti mantraṁ vā mantritaṁ pare |
kṛtam evāsya jānanti sa vai paṇḍita ucyate || 20 ||

One whose projects and proposed recommendations remain concealed from competitors, and whose projects become known only after they have been accomplished, is considered to be a pandit.

yasya saṁsāriṇī prajñā dharmārthāv anuvartate |
kāmād arthaṁ vṛṇīte yaḥ sa vai paṇḍita ucyate || 21 ||

One who daily reflects upon both virtue (*dharma*) and success (*artha*), and who prefers success over mere pleasure (*kāma*), is considered a pandit.

yathā śakti cikīrṣanti yathā śakti ca kurvate |
na kiñcid avamanyante paṇḍitā bharatarṣabha || 22 ||

They that are strongly motivated, and act according to the best of their ability, and disregard nothing as insignificant, are called pandits, O King.

kṣipraṁ vijānāti ciraṁ śṛṇoti vijñāya cārthaṁ bhajate na kāmāt |
nāsampṛṣṭo vyupa yuṅkte parārthe tat prajñānaṁ prathamaṁ paṇḍitasya || 23 ||

One that understands quickly, listens patiently, pursues one's objectives with considerate planning and not from selfish desires and who doesn't waste breath discussing the affairs of others without being asked, is said to possess the foremost mark of wisdom.

nāprāpyamabhivāñcanti naṣṭaṁ necchanti śocitum |
āpatsu ca na muhyanti narāḥ paṇḍita buddhayaḥ || 24 ||

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[7] The four goals of life are *Dharma* (virtue), *Artha* (material success), *Kāma* (pleasure) and *Moksha* (Liberation)

They that don't strive for goals that are unattainable, that don't grieve for what is lost and gone, that don't allow their minds to be clouded amid calamities, are regarded as possessing intellects endued with wisdom.

niścitya yaḥ prakramate nāntar vasati karmaṇaḥ |
avandhya-kālo vaśyātmā sa vai paṇḍita ucyate || 25 ||

One who, having commenced a well-thought out project, persevers till it is completed, who never wastes time, and who is self-controlled, is regarded as a pandit.

ārya karmaṇi rajyante bhūti karmāṇi kurvate |
hitaṁ ca nābhyasūyanti paṇḍitā bharata-ṛṣabha || 26 ||

They who are pandits, O King, always delight in honest deeds, and always act to advance their happiness and prosperity, and never sneer at anything that is [objectively] beneficial.

na hṛṣyatyātma-saṁmāne nāvamānena tapyate |
gāṅgo hrada ivākṣobhyo yaḥ sa paṇḍita ucyate || 27 ||

One who exults not at honors, and grieves not at insults, and remains cool and un-agitated like a lake on the course of *Ganga*, is reckoned as a Pandit.

tattvajñaḥ sarva bhūtānāṁ yogajñaḥ sarva karmaṇām |
upāyajño manuṣyāṇāṁ naraḥ paṇḍita ucyate || 28 ||

That one who knows the nature of all creatures (*viz*., that everything is impermanent), who is mindful also of the inter-connectedness of all acts, and who is proficient in the knowledge of the methodology [for people to attain their objectives], is reckoned as a pandit.

pravṛtta vāk-citra katha ūhavān pratibhānavān |
āśu granthasya vaktā ca sa vai paṇḍita ucyate || 29 ||

One who speaks boldly, can converse on various subjects, knows the science of debate, possesses intellectual acuity, and can interpret the meaning of texts, is reckoned as a pandit.

śrutaṁ prajñānugaṁ yasya prajñā caiva śrutānugā |
asambhinnārya maryādaḥ paṇḍitākhyāṁ labheta saḥ || 30 ||

One whose studies are regulated by reason, and whose reason follows the śāstra, and who never abstains from paying respect to those that are good, is called a pandit.

prajñām evāgamayati yaḥ prājñebhyaḥ sa paṇḍitaḥ |
prājño hyavāpya dharmārthau śaknoti sukham edhitum || 31 ||

He that draws wisdom from them that are wise, is really learned and a pandit. And one that is wise, by attending to both virtue (*Dharma*) and profit (*artha*), succeeds in achieving happiness.

arthaṁ mahāntam āsādya vidyām aiśvaryam eva vā |
vicaraty-asamunnaddho yaḥ sa paṇḍita ucyate || 32 ||

But one who, having attained immense wealth and prosperity or has acquired (vast) learning, does not behave arrogantly, is reckoned as a pandit.

The Fool

aśrutaśca samunnaddho daridraśca mahāmanāḥ |
arthāṁścākarmaṇā prepsur mūḍha ityucyate budhaiḥ || 33 ||

On the other hand, one who is ignorant of scripture yet vain, poor yet proud, and who resorts to unfair means for the acquisition of personal objectives, is a fool.

svam-arthaṁ yaḥ parityajya parārtham anutiṣṭhati |
mithyā carati mitrārthe yaśca mūḍhaḥ sa ucyate || 34 ||

One who, disregarding his own matters, concerns himself with the matters of others, and who deals deceitful with his friends, is called a fool.

akāmān kāmayati yaḥ kāmayānānpari dviṣan |
balavantaṁ ca yo dveṣṭi tam āhur mūḍha cetasam || 35 ||

One who desires those things that should not be desired, and abandons those that may legitimately be desired, and who bears malice to those that are powerful, is regarded as a foolish person.

amitraṁ kurute mitraṁ mitraṁ dveṣṭi hinasti ca |
karma cārabhate duṣṭaṁ tam āhur mūḍha cetasam || 36 ||

One who regards foes as friends, and who creates malice and disharmony with (real) friends, and who commits deplorable acts, is regarded as a foolish person.

saṁsārayati kṛtyāni sarvatra vicikitsate |
ciraṁ karoti kṣiprārthe sa mūḍho bharatarṣabha || 37 ||

O king, one who divulges his projects to others, who is suspicious of everything, and spends a long time engaging in activities which require a brief time, is a fool.

anāhūtaḥ praviśati apṛṣṭo bahu bhāṣate |
viśvasaty-apramatteṣu mūḍhacetā narādhamaḥ || 38 ||

One who enters a venue uninvited, and talks much without being asked, and reposes trust on unscrupulous brutes is the lowest of humans and an idiot.

paraṁ kṣipati doṣeṇa vartamānaḥ svayaṁ tathā |
yaśca krudhyaty-anīśaḥ sansa ca mūḍhatamo naraḥ || 39 ||

The guilty person who tries to cast the blame on others, and a powerless person who gives vent to anger, are the greatest of fools.

ātmano balam ajñāya dharmārtha parivarjitam |
alabhyam icchan naiṣkarmyān mūḍha buddhir ihocyate || 40 ||

That person, who, without knowing his own strength and dissociated from both virtue (*dharma*) and profit (*artha*), who has unattainable goals, who doesn't adopt adequate means, is said to be destitute of intelligence.

aśiṣyaṁ śāsti yo rājanyaśca śūnyam upāsate |
kadaryaṁ bhajate yaśca tam āhur mūḍha cetasam || 41 ||

O king, one who instructs those undeserving of instruction, who meditates upon the void[8], and places trust in misers, is said to be of little intelligence.

ākrośa parivādābhyāṁ vihiṁsanty abudhā budhān |
vaktā pāpam upādatte kṣamamāṇo vimucyate || 42 ||

[8] This can also be translated as one who serves incompetent (i.e. empty) people.

Fools seek to harm the good by false accusations and vicious propaganda. The consequence is that by this they take upon themselves the sins of the good, while the latter are forgiven any indiscretions.

saptadaśemānrājendra manuḥ svāyambhuvo'bravīt ǀ
vaicitravīrya puruṣānākāśaṁ muṣṭibhir ghnataḥ ǁ 43 ǁ
tānevendrasya hi dhanur anāmyaṁ namato'bravīt ǀ
atho marīcinaḥ pādānanāmyān namatas tathā ǁ 44 ǁ

Manu, the son of the Self-created, has mentioned the following seven and ten kinds of people, as those that strike empty space with their fists, or seek to bend the rainbow, or desire to catch the intangible rays of the sun.

yaścāśiṣyaṁ śāsati yaśca kupyate yaścātivelaṁ bhajate dviṣantam ǀ
striyaśca yo'rakṣati bhadram astu te yaścāyācyaṁ yācati yaśca katthate ǁ 45 ǁ
yaścābhijātaḥ prakaroty akāryaṁ yaścābalo balinā nitya vairī ǀ
aśraddadhānāya ca yo bravīti yaścākāmyaṁ kāmayate narendra ǁ 46 ǁ
vadhvā hāsaṁ śvaśuro yaśca manyate vadhvā vasannuta yo mānakāmaḥ ǀ
parakṣetre nirvapati yaśca bījaṁ striyaṁ ca yaḥ parivadate'tivelam ǁ 47 ǁ
yaścaiva labdhvā na smarāmītyuvāca dattvā ca yaḥ katthati yācyamānaḥ ǀ
yaścāsataḥ sāntvam upāsatīha ete'nuyāntyanilaṁ pāśahastāḥ ǁ 48 ǁ

These seven and ten kinds of fools are as follow:- one who seeks to control [or guide] a person that is incapable of being controlled; one who is content with small gains; one who submissively pays tribute to enemies; one who seeks to impose himself upon women who are independant; one who importunes the wrong type of people; one who boasts, having done anything; one who, being born in a noble family, perpetrates an censurable deed; one who being weak antagonises the powerful; one who tries to teach a person lacking in conviction; one who strives for the unattainable; he who being a father-in-law, habituály jokes with his daughter-in-law; or expects his standing in the community to be secure when he spends time with her alone. He who has unprotected intercourse with married women. He who speaks ill of his own wife to others; he who having received anything from another, says that he does not remember it; one who gives when asked but boasts of it openly, and he who strives to prove the truth of what is false.

Prosperity

śrīr maṅgalāt prabhavati prāgalbhyāt sampravardhate ǀ
dākṣyāt tu kurute mūlaṁ saṁyamāt pratitiṣṭhati ǁ 49 ǁ

Prosperity arises from auspicious works[9], grows in consequence of activity, drives its roots deep in consequence of skill, and acquires stability due to good management.

ekaḥ sampannam aśnāti vaste vāsaśca śobhanam ǀ
yo'saṁvibhajya bhṛtyebhyaḥ ko nṛśaṁsataras tataḥ ǁ 50 ǁ

Who again is more heartless than one who though possessed of affluence, eats alone and personally wears excellent robes without giving anything to needy dependents?

catvāri te tāta gṛhe vasantu śriyābhi-juṣṭasya gṛhastha-dharme ǀ
vṛddho jñātir-avasannaḥ kulīnaḥ sakhā daridro bhaginī cānapatyā ǁ 51 ǁ

[9] *Maṅgala* here refers to work that brings happiness to others and is characterised by dignity and purity.

Being a prosperous householder, you should let these four dwell with you, *viz*., the aged blood relatives, prominant persons fallen into adversity, poor friends, and unmarried/barren sisters.

dhṛtiḥ śamo damaḥ śaucaṁ kāruṇyaṁ vāg aniṣṭhurā |
mitrāṇāṁ cānabhidrohaḥ saptaitāḥ samidhaḥ śriyaḥ || 52 ||

The seven factors that stimulate prosperity are:– self-confidence, tranquillity, discipline, purity, compassion, absence of harsh speech and unwillingness to do anything disagreeable to friends.

āpadarthaṁ dhanaṁ rakṣed dārān rakṣed dhanair api |
ātmānaṁ satataṁ rakṣed dārair api dhanair api || 53 ||

Wealth should be secured in view of the unexpected; by wealth should wives be protected, and by both wealth and wives should self-protection be achieved.

ekaḥ pāpāni kurute phalaṁ bhuṅkte mahājanaḥ |
bhoktāro vipra mucyante kartā doṣeṇa lipyate || 54 ||

While a person who commits sins [in accumulting wealth], many reap the advantage resulting therefrom; [yet in the end] it is the doer alone who experiences the results of the karma, while those who enjoy the fruit escape unaffected.

traya evādhanā rājan bhāryā dāsas-tathā sutaḥ |
yatte samadhigacchanti yasya te tasya tad dhanam || 55 ||

These three, O king, are not entitled to their own wealth, *viz*., the wife, the employee, and the son[10], and whatever may be earned by them would belong to the one who supports them.

Projects

mithyopetāni karmāṇi sidhyeyuryāni bhārata |
anupāya prayuktāni mā sma teṣu manaḥ kṛthāḥ || 56 ||
tathaiva yoga vihitaṁ na sidhyet karma yan nṛpa |
upāya yuktaṁ medhāvī na tatra glapayen manaḥ || 57 ||

Do not ever set your mind upon means of success that are unjust and improper. An intelligent person should not grieve if any project does not succeed inspite of the application of fair and proper means.

anubandhān avekṣeta sānubandheṣu karmasu |
sampradhārya ca kurvīta na vegena samācaret || 58 ||

Before one engages in an act, one should consider the competence of the agent, the nature of the act itself, and its purpose, for all acts are dependent on these. Prior consideration is required and impulsive action is to be avoided.

anubandhaṁ ca samprekṣya vipākāṁścaiva karmaṇām |
utthānam ātmanaścaiva dhīraḥ kurvīta vā na vā || 59 ||

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[10] These teachings are based on the primacy of the joint family unit. The wealth of the family is in the custodianship of the wife, it is her duty to collect and dispose of her husband's income (Manu 9:11) so there is no need for a separate bank account. The paid employee shouldn't be doing work for pay without the permission of his employer, and the son while living on the support of his parents shouldn't be accumlating his own wealth without contributing to the joint family.

A wise person should reflect well before embarking on a new project, considering one's own ability, the nature of the work, and the all the consequence also of success [and failure] — thereafter one should either proceed or not.

yaḥ pramāṇaṁ na jānāti sthāne vṛddhau tathā kṣaye |
kośe janapade daṇḍe na sa rājye'vatiṣṭhate || 60 ||

The executive who doesn't know the proportion or measure as regards territory, gain and loss, financial and human resources, and the skilful application of sanctions, cannot retain the business empire for very long.

yastvetāni pramāṇāni yathoktāny anupaśyati |
yukto dharmārthayor jñāne sa rājyam adhigacchati || 61 ||

One on the other hand, who is fully informed and acquainted with the measures of these as prescribed in treatises [on economics], being well educated in the knowledge of Dharma and wealth-creation, can retain the business empire.

cikīrṣitaṁ viprakṛtaṁ ca yasya nānye janāḥ karma jānanti kiñcit |
mantre gupte samyag anuṣṭhite ca svalpo nāsya vyathate kaścidarthaḥ || 62 ||

One who's personal projects and their opposition by others is never publicly revealed, whose plans are well-guarded and well-carried out into practice, will never fail to succeed.

kariṣyan na prabhāṣeta kṛtānyeva ca darśayet |
dharma kāmārtha kāryāṇi tathā mantro na bhidyate || 63 ||

One should never speak of what one intends to do in respect of virtue, profit and pleasure, let it not be revealed till it is done. Don't let your counsels be divulged to others.

avijitya ya ātmānam amātyān vijigīṣate |
amitrānvājitāmātyaḥ so'vaśaḥ parihīyate || 64 ||

One who wishes to control his advisors before controlling himself, or to subdue his competitors before controlling his advisors, will succumb, deprived of power.

vaśyendriyaṁ jitāmātyaṁ dhṛta-daṇḍaṁ vikāriṣu |
parīkṣya-kāriṇaṁ dhīram atyantaṁ śrīr niṣevate || 65 ||

Great prosperity waits upon one who has subdued the senses, controlled the mind, and who is capable of applying sanctions justly, acting with judgment and endowed with patience.

dṛśyante hi durātmāno vadhyamānāḥ svakarmabhiḥ |
indriyāṇām anīśatvād rājāno rājya vibhramaiḥ || 66 ||

It is seen that many malignant elites, owing to lack of self-control, engineer their own self-destruction due to greed for territorial expansion.

yaḥ kāma-manyū prajahāti rājā pātre pratiṣṭhāpayate dhanaṁ ca |
viśeṣa vicchrutavān kṣipra kārī taṁ sarva lokaḥ kurute pramāṇam || 67 ||

That executive who renounces hankering and anger, who rewards deserving recipients, and is discriminating, learned and pro-active, is regarded as an authority over others.

jānāti viśvāsayituṁ manuṣyān vijñāta doṣeṣu dadhāti daṇḍam |
jānāti mātrāṁ ca tathā kṣamāṁ ca; taṁ tādṛśaṁ śrīr-juṣate samagrā || 68 ||

Great prosperity attends upon that executive/politician who knows how to inspire confidence in others, who applies sanctions on those whose guilt has been proven [through proper

evidence], who is acquainted with the proper measure of sanctions, and who knows when leniancy is to be shown.

sudurbalaṁ nāvajānāti kañcid yukto ripuṁ sevate buddhi pūrvam |
na vigrahaṁ rocayate balasthaiḥ kāle ca yo vikramate sa dhīraḥ || 69 ||

A wise person is one who does not underestimate even a weak competitor; who proceeds with intelligence in respect of competitors, patiently watching for an opportunity; who does not desire hostilities with the more powerful; and who displays his capability in good time.

prāpyāpadaṁ na vyathate kadācid udyogam anvicchati cāpramattaḥ |
duḥkhaṁ ca kāle sahate jitātmā dhurandharas tasya jitāḥ sapatnāḥ || 70 ||

That illustrious person who does not grieve when a calamity has already occured, who applies himself with concentrated mindfulness, and who patiently bears misery in season, is certainly the foremost of persons, and will surely overcome all competitors.

Perseverence

haṁsa uvāca ||
etat kāryam amarāḥ saṁśrutaṁ me dhṛtiḥ śamaḥ satya dharmānuvṛttiḥ |
granthiṁ vinīya hṛdayasya sarvaṁ priyāpriye cātmavaśaṁ nayīta || 71 ||

The mendicant *Rishi* said:– "O immortals, I've heard that by untying all the knots[11] in the heart by the aid of tranquility, and by mastery over all the passions, and observance of Dharma, one should, through constant practice transcend both the agreeable and the disagreeable.

anirvedaḥ śriyo mūlaṁ lābhasya śubhasya ca |
mahān bhavaty anirviṇṇaḥ sukhaṁ cātyantam aśnute || 72 ||

Perseverance is the root of prosperity, of profit and of what is beneficial. One who pursues a project with perseverance and without giving it up in vexation, is really great, and enjoys unending happiness."

Health

na manuṣye guṇaḥ kaścid anyo dhanavatām api |
anāturatvād bhadraṁ te mṛta kalpā hi rogiṇaḥ || 73 ||

Without wealth no good quality can be made manifest[12]. If, however there is health, then good can be achieved, for one who is unhealthy is already dead as it were.

rogārditā na phalāny ādriyante na vai labhante viṣayeṣu tattvam |
duḥkhopetā rogiṇo nityam eva na budhyante dhana-bhogānna saukhyam || 74 ||

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[11] There are 3 granthis taught in the Yoga, they are:–

- *Brahma granthi* – based upon excessive self-reference, characterised by attachment to body, pleasure and possessions & reluctance to share with others.
- *Vishnu granthi* – based upon excessive emotionalism, characterised by emotional attachment to others as well as psychic visions.
- *Rudra granthi* – based upon our delusory notions of ourselves characterised by attachment to our spiritual development as well as psychic phenomena (siddhis).

[12] The artha śāstra says: *sukhasya mūlam dharmaḥ, dharmasya mūlam dhanam* - the root of happiness is Dharma, the root of the Dharma is wealth.

They who are tortured by illness have no attraction for enjoyments, nor do they desire any happiness from wealth. The sick overcome by sorrow, know not what happiness is or what the enjoyments of wealth are.

haraṇaṁ ca parasvānāṁ para-dārābhimarśanam |
suhṛdaśca parityāgas trayo doṣā kṣayāvahaḥ || 75 ||

Theft of another's property, seduction of married women and abandonment of a good friend, these three transgressions diminish one's virtue, life-span, and fame.

Forgiveness

ekaḥ kṣamāvatāṁ doṣo dvitīyo nopalabhyate |
yad enaṁ kṣamayā yuktam aśaktaṁ manyate janaḥ || 76 ||

There is one only one defect in forgiving others, and no other can be thought of; that defect is that people often mistake a forgiving person to be weak.

so'sya doṣo na mantavyaḥ kṣamā hi paramaṁ balam |
kṣamā guṇo hyaśaktānāṁ śaktānāṁ bhūṣaṇaṁ tathā || 77 ||

That defect, however, should not be taken into consideration, for forgiveness is nevertheless a great force. Forgiveness is a virtue of the weak, and an ornament of the strong.

kṣamā vaśīkṛtir loke kṣamayā kiṁ na sādhyate |
śānti khaḍga kare yasya kiṁ kariṣyati durjanaḥ || 78 ||

Forgiveness subdues everyone in this world, what is there that cannot be achieved through forgiveness? What can the wicked do to one who carries the sword of peace.

hiṁsā balam asādhūnāṁ rājñāṁ daṇḍavidhir balam |
śuśrūṣā tu balaṁ strīṇāṁ kṣamā guṇavatāṁ balam || 79 ||

The strength of the malicious is in their violence, the strength of the legal system is in punishment, the strength of women is in their ability to care for others; and strength of the virtuous in in forgiveness.

eko dharmaḥ paraṁ śreyaḥ kṣamaikā śāntir uttamā |
vidyaikā paramā dṛṣṭir ahiṁsaikā sukhāvahā || 80 ||

Righteousness (Dharma) is the single highest good; and forgiveness is the one supreme contributor to peace; knowledge is giver of supreme contentment; and only non-violence produces great happiness.

dvāvimau puruṣau rājan svargasyopari tiṣṭhataḥ |
prabhuśca kṣamayā yukto daridraśca pradānavān || 81 ||

These two, O king, live (as it were) in a region higher than heaven itself, *viz*., a powerful person endowed with forgiveness, and poor person that is generous.

nātaḥ śrīmattaraṁ kiñcid anyat pathyatamaṁ matam |
prabha viṣṇor yathā tāta kṣamā sarvatra sarvadā || 82 ||

O sire, there is nothing more conducive of happiness and nothing more proper for a person of power and energy as forgiveness in every place and at all times.

kṣamed aśaktaḥ sarvasya śaktimān dharma kāraṇāt |
arthānarthau samau yasya tasya nityaṁ kṣamā hitā || 83 ||

One who is weak should forgive under all circumstances. One who is powerful should show forgiveness from motives of virtue; and one to whom the success or failure of aspirations is the same, is naturally forgiving.

Happiness

ṣaṇṇāmātmani nityānām aiśvaryaṁ yo'dhigacchati |
na sa pāpaiḥ kuto'narthair yujyate vijitendriyaḥ || 84 ||

One who succeeds in gaining control over the six[13] that are always present in the mind attains self-mastery and never commits iniquity and therefore never suffers calamity.

arthāgamo nityam arogitā ca priyā ca bhāryā priya-vādinī ca |
vaśyaśca putro'rthakārī ca vidyā ṣaṭ jīva-lokasya sukhāni rājan || 85 ||

These six comprise worldly human happiness:– aquisition of wealth, uninterrupted health, a loving and sweet-talking spouse, an obedient child and knowledge that is beneficial.

svadhītasya suyuddhasya sukṛtasya ca karmaṇaḥ |
tapasaśca sutaptasya tasyānte sukhambedhate || 86 ||

The happiness that may be derived from a judicious course of study, from a battle fought virtuously, and from ascetic austerities performed rigidly, always increases at the end.

arogyaṁ anṛṇyaṁ avipravāsaḥ sadbhir manuṣyaiḥ saha saṁprayogaḥ |
sva pratyayā vṛttir abhīta-vāsaḥ ṣaṭ jīvalokasya sukhāni rājan || 87 ||

Health, freedom from debt, living in one's own home, companionship with good people, regular employment, and living without fear, these six, comprise human happiness.

sapta doṣāḥ sadā rājñā hātavyā vyasanodayāḥ |
aṣṭāvimāni harṣasya navanītāni bhārata |
vartamānāni dṛśyante tānyeva susukhānyapi || 88 ||
samāgamaśca sakhibhir mahāṁścaiva dhanāgamaḥ |
putreṇa ca pariṣvaṅgaḥ saṁnipātaśca maithune || 89 ||
samaye ca priyālāpaḥ svayūtheṣu ca saṁnatiḥ |
abhipretasya lābhaśca pūjā ca janasaṁsadi || 90 ||

These eight, are the very cream of happiness, and these are available only here, *viz*., meeting with friends, acquiring of immense wealth, embracing one's offspring, sexual dalliance, conversation with friends in proper times, assisting in the advancement of persons belong to one's own party, the acquisition of what had been anticipated, and respect in society.

anarthakaṁ vipra-vāsaṁ gṛhebhyaḥ pāpaiḥ sandhiṁ paradārābhimarśam |
dambhaṁ stainyaṁ paiśunaṁ madyapānaṁ na sevate yaḥ sa sukhī sadaiva || 91 ||

One who does not live away from home without cause, who does not make friends with nefarious people, who never attempts to seduce married women, who never displays arrogance, and who never commits a theft or shows ingratitude or indulges in drunkeness is always happy.

Exploitation

ṣaḍime ṣaṭsu jīvanti saptamo nopalabhyate |
corāḥ pramatte jīvanti vyādhiteṣu cikitsakāḥ || 92 ||

[13] *kāma* - selfish desire, *krodha* - anger, *moha* - delusion, *mada* - arrogance, *lobha* - greed, *mātsarya* - envy.

pramadāḥ kāmayāneṣu yajamāneṣu yājakāḥ |
rājā vivad amāneṣu nityaṁ mūrkheṣu paṇḍitāḥ || 93 ||

These six subsist upon the other six, there's no seventh: *viz*., thieves upon inattentive people; physicians on the sick; women upon lusty men; priests upon them that desire to make offerings to the gods; lawyers upon persons that dispute; and lastly scholars upon the ignorant.

Ingratitude

ṣaḍete hyavamanyante nityaṁ pūrvopakāriṇam |
ācāryaṁ śikṣitāḥ śiṣyāḥ kṛta-dārāśca mātaram || 94 ||
nārī vigata kāmāstu kṛtārthāśca prayojakam |
nāvaṁ nistīrṇa kāntārā āturaśca cikitsakam || 95 ||

These six quickly forget their benefactors, viz., graduated students, their teachers; married men, their mothers; men whose desires have been gratified, women; they who have achieved success, those that helped them; they who have crossed a river, the boat[man] (who carried them over); and patients that have been cured, their physicians!

Popularity

na saṁrambheṇārabhate'rthavargam ākāritaḥ śaṁsati tathyameva |
na mātrārthe rocayate vivādaṁ nāpūjitaḥ kupyati cāpyamūḍhaḥ || 96 ||

One who never boastfully strives to attain the three objects of human pursuit (virtue, success and pleasure), who when asked, tells the truth, who never quarrels, not even for the sake of friends, and who never becomes angry though slighted, is reckoned as being wise.

na yo'bhyasūyaty-anukampate ca na durbalaḥ prātibhāvyaṁ karoti |
nātyāha kiñcit kṣamate vivādaṁ sarvatra tādṛg labhate praśaṁsām || 97 ||

One who bears no malice towards others but is kind to all, who never engages in disputes with others that are more powerful, who never speaks arrogantly, and quickly forgets a quarrel is praised everywhere.

yo noddhataṁ kurute jātu veṣaṁ na pauruṣeṇāpi vikatthate'nyān |
na mūrcchitaḥ kaṭukānyāha kiñcit priyaṁ sadā taṁ kurute jano'pi || 98 ||

That person who never assumes an arrogant appearance[14], who never engages in self-praise in front of others, and never speaks harshly to others even when enraged, is admired by all.

deśācārān samayāñ jāti-dharmān bubhūṣate yastu parāvarajñaḥ |
sa tatra tatrādhigataḥ sadaiva mahājanasyādhipatyaṁ karoti || 99 ||

One who strives to obtain a knowledge of the customs of different countries, and also the languages of different nations, and of the usages of different communities, has a broad general knowledge and is sure to gain ascendancy everywhere in society.

ya ātmanāpatra-pate bhṛśaṁ naraḥ sa sarva lokasya gurur bhavaty-uta |
ananta tejāḥ sumanāḥ samāhitaḥ svatejasā sūrya ivāvabhāsate || 100 ||

That person who feels shame (regret) without hesitation [when errors are committed] is highly respected by everyone. Possessed of boundless energy and a pure heart and focussed within, he radiates energy like the Sun.

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[14] Assuming an arrogant appearance in terms of the clothes one wears, the vehicles that one drives and the accessories one possesses and displays.

yaḥ sarva bhūta praśame niviṣṭaḥ satyo mṛdur dāna kṛcchuddha bhāvaḥ |
atīva sa jñāyate jñāti-madhye mahā-maṇirjātya iva prasannaḥ || 101 ||

One who is intent upon promoting peace with all living creatures, who is truthful, gentle, charitable, and pure in mind is well-regarded among kinsfolk like a pleasing precious gem of the purest quality from the best of mines.

Anger

dvāvimau kaṇṭakau tīkṣṇau śarīra pariśoṣaṇau |
yaścādhanaḥ kāmayate yaśca kupyaty-anīśvaraḥ || 102 ||

These two are like sharp thorns afflicting the body:– a poor person who craves for expensive items, and an ineffective person giving way to anger.

daivateṣu ca yatnena rājasu brāhmaṇeṣu ca |
niyantavyaḥ sadā krodho vṛddha bālātureṣu ca || 103 ||

One should, with every effort, control one's anger against the gods, politicians, priests, senior citizens, children, and those that are helpless.

Good Conduct

na vairam uddīpayati praśāntaṁ na darpam ārohati nāstam eti |
na durgato'smīti karoti manyuṁ tam ārya-śīlaṁ param āhuragryam || 104 ||

One who never stirs up old hostilities, who behaves neither arrogantly nor with too much humility, and who, even when fallen on hard times, never commits an improper act, is considered by respectable people to be a person of good conduct.

na sve sukhe vai kurute praharṣaṁ nānyasya duḥkhe bhavati pratītaḥ |
dattvā na paścāt kurute'nutāpaṁ na katthate sat puruṣārya śīlaḥ || 105 ||

One who never rejoices in one's personal happiness, nor delights in another's misery, and who never regrets after having made a gift, is said to be a noble person of good conduct.

dambhaṁ mohaṁ matsaraṁ pāpa kṛtyaṁ rāja-dviṣṭaṁ paiśunaṁ pūga-vairam |
mattonmattair durjanaiścāpi vādaṁ yaḥ prajñāvān varjayetsa pradhānaḥ || 106 ||

That intelligent person who relinquishes pride, self-delusion, jealousy, harmful acts, disloyalty towards elected leaders, calumny, enmity with many, and also never antagonises those that are drunk, mad and wicked is a leader.

damaṁ śaucaṁ daivataṁ maṅgalāni prāyaścittaṁ vividhāṅ-lloka-vādān |
etāni yaḥ kurute naityakāni tasyotthānaṁ devatā rādhayanti || 107 ||

The devatas rise up and bestow prosperity upon one who daily practices self-restraint (discipline), cleanliness, auspicious rites, worship of the devas, expiatory ceremonies[15], and other rites of universal benefit.

samair vivāhaṁ kurute na hīnaiḥ samaiḥ sakhyaṁ vyavahāraṁ kathāśca |
guṇair viśiṣṭāṁśca purodadhāti vipaścitas tasya nayāḥ sunītāḥ || 108 ||

The works of that learned person are well-conceived and well-applied who forms matrimonial alliances with persons of equal social standing and not with those that are inferior, who

[15] Expiatory ceremonies are those done to atone for transgressions done after acknowledging personal culpability.

always promotes those that are more qualified, and who converses with, transacts with, and makes friendships with persons of equal social standing.

The Numbers

ekayā dve viniścitya trīṁścaturbhir vaśe kuru |
pañca jitvā viditvā ṣaṭsapta hitvā sukhī bhava || 109 ||

Discriminating the *two* by means of the *one*, bring under your subjugation the *three* by means of *four*, and also conquering the *five* and knowing the *six*, and abstaining from the *seven*, be happy.[16]

trividhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ |
kāmaḥ krodhas tathā lobhas tasmād etat trayam tyajet || 110 ||

These three, besides, being destructive to one's own self, are the gates of hell[17], *viz.*, selfish-desires[18] (*kāma*), anger (*krodha*), and stinginess (*lobha*). Therefore, every one should renounce them all.

catvāryāha mahārāja sadyaskāni bṛhaspatiḥ |
pṛcchate tridaśendrāya tānīmāni nibodha me || 111 ||
devatānāṁ ca saṅkalpam anubhāvaṁ ca dhīmatām |
vinayaṁ kṛta-vidyānāṁ vināśaṁ pāpa-karmaṇām || 112 ||

On being asked by the king of the celestials, Brihaspati, O mighty king declared four things capable of fructifying or occurring within a single day, *viz.*, the resolve of the gods, the comprehension of the intelligent, the humility of the learned, and the destruction of the wicked.

pañcaiva pūjayaṅlloke yaśaḥ prāpnoti kevalam |
devān pitṛn manuṣyāṁśca bhikṣūn atithi pañcamān || 113 ||

By serving these five, great fame can be attained in this world, *viz.*, the devas, the pitris (ancestors), fellow citizens, sanyasis (monks) and stangers[19].

pañca tvānugamiṣyanti yatra yatra gamiṣyasi |
mitrāṇy amitrā madhyasthā upajīvyopajīvinaḥ || 114 ||

These five follow you wherever you go, *viz.*, friends, enemies, those that are indifferent, dependents, and those that are entitled to maintenance.

ṣaḍ-doṣāḥ puruṣeṇeha hātavyā bhūtim icchatā |
nidrā tandrī bhayaṁ krodha ālasyaṁ dīrgha-sūtratā || 115 ||

These six faults should be avoided by those who wish to attain prosperity, *viz.*, [excessive] sleep, lethargy, fear, anger, indolence and procrastination.

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[16] **One** = *buddhi* - intelligence, **two** = *kartavya/akartavya* - duties to be done and not done, **three** = enemy, friend and neutral, **four** = means of conflict resolution:– *sāma* - discussion, *dāna* - negotiation, *bheda* - separation, *daṇḍa* - sanctions; **five** = senses, **six** = the six measures of royal policy (guna, viz.) *sandhiṁ* - alliance, *vigrahaṁ* - war, *yānam* - marching, *āsanam* - halting, *dvaidhībhāvaṁ* - dividing the army, *saṁśrayaṁ* - seeking protection. **seven** = promiscuous sex, gambling, hunting, alcohol, vilification, unjustly hurting others, accumulating wealth unjustly.

[17] Hell - *naraka* - mythologically is a purgatory, but also refers to a mental and social hellish state of one's own creation here and now.

[18] *kāma* is often translated as "lust" but it literally means "desire," and as an obstacle to spiritually it refers to desire that is self-referent and hankering. In a sexual sense it means using others for one's own self-gratification.

[19] The term "*atithi*" literally means one who unexpectedly arrives seeking or requiring hospitality.

ṣaḍ imān puruṣo jahyādbhinnāṁ nāvam ivārṇave |
apravaktāram ācāryam anadhīyānam ṛtvijam || 116 ||
arakṣitāraṁ rājānaṁ bhāryāṁ cāpriya-vādinīm |
grāma kāmaṁ ca gopālaṁ vana kāmaṁ ca nāpitam || 117 ||

These six should be renounced like a sinking ship, *viz*., a guru that cannot expound the scriptures, a priest that is uneducated, a Government that is unable to protect it's citizens, an abusive spouse, a cow-herd that doesn't wish to leave the village, and a barber[20] that wishes to renounce a village for the woods.

ṣaḍ eva tu guṇāḥ puṁsā na hātavyāḥ kadācana |
satyaṁ dānam anālasyam anasūyā kṣamā dhṛtiḥ || 118 ||

These six qualities should never ever be neglected, *viz*., truth, liberality, diligence, benevolence, forgiveness and patience.

ativādo'timānaśca tathā tyāgo narādhipa |
krodhaścātivivitsā ca mitra-drohaśca tāni ṣaṭ || 119 ||
eta evāsayastīkṣṇāḥ kṛntanty-āyūṁṣi dehinām |
etāni mānavān-ghnanti na mṛtyur-bhadram-astu te || 120 ||

'Excess of pride, excess in argumentation, excess in eating, giving way to anger, the uncontrolled pursuit of enjoyment, and conflict between friends — these, O king, are six sharp swords that shorten one's lifespan. It is these which kill people, and not death.

Speech

dve karmaṇī naraḥ kurvann asmiṇlloke virocate |
abruvan paruṣaṁ kiñcid asato nārthayaṁs tathā || 121 ||

A person may attain particular fame in this world by doing two things, *viz*., by refraining from any form of vindictive speech and by avoiding [the company of] those that are wicked.

vāk-saṁyamo hi nṛpate suduṣkaratamo mataḥ |
arthavacca vicitraṁ ca na śakyaṁ bahu bhāṣitum || 122 ||

To control speech, it is said, is the most difficult thing. It is not easy to hold a long conversation while speaking meaningful and delightful words.

abhyāvahati kalyāṇaṁ vividhā vāksubhāṣitā |
saiva durbhāṣitā rājannanarthāyopapadyate || 123 ||

Well-spoken words are productive of many beneficial results; and vicious speech, O king, is the cause of many evils.

saṁrohati śarair viddhaṁ vanaṁ paraśunā hatam |
vācā duruktaṁ bībhatsaṁ na saṁrohati vāk kṣatam || 124 ||

A forest shredded by arrows, or cut down by axes may again grow, but one's heart wounded by harsh words never recovers.

karṇinālīka nārācā nirharanti śarīrataḥ |
vākṣalyas tu na nirhartuṁ śakyo hṛdiśayo hi saḥ || 125 ||

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[20] Barbers in the old pre-media days served a major social function in respect of their services. As the most socially mobile of the community they were the purveyors of news, gatherers of information, they acted as go-betweens to resolve conflicts, as mediators in marriages, and of course the best sources of gossip and scandal! So a disinterested or reclusive barber was useless to the community and should be renounced.

Missiles such as arrows, bullets and darts, can be easily extracted from the body, but the dagger of hateful speech, plunged deep into the heart is incapable of being extracted.

vāksāyakā vadanān niṣpatanti yair āhataḥ śocati rātry-ahāni ।
parasya nāmarmasu te patanti tān paṇḍito nāvasṛjet pareṣu ॥ 126 ॥

Word-arrows are shot from the mouth; smitten by them, one grieves day and night. A learned person should never discharge such arrows, for they rend the very vitals of others.

ativādaṁ tu yo na pravaden na vādayed yo nāhataḥ pratihanyān na ghātayet ।
yo hantu kāmasya na pāpam icchet tasmai devāḥ spṛhayanty-āgatāya ॥ 127 ॥

The gods themselves desire the company of one who, severely abused, returns not the abuse nor takes revenge through others, or who being struck doesn't return the blow nor causes others to do it, and who wishes not the slightest injury to the aggresor.

avyāhṛtaṁ vyāhṛtācchreya āhuḥ satyaṁ vaded vyāhṛtaṁ tad dvitīyam ।
priyaṁ vaded vyāhṛtaṁ tat tṛtīyaṁ dharmyaṁ vaded vyāhṛtaṁ taccaturtham ॥ 128 ॥

Silence, it is said, is better than speech, if speak you must, then it is better to say the truth; if truth is to be said, it is better to say what is agreeable; and if what is agreeable is to be said, then it is better to say what is consistent with morality (*Dharma*).

Success & Failure

ekaṁ hanyān na vā hanyād iṣur mukto dhanuṣmatā ।
buddhir buddhimat-otsṛṣṭā hanyād rāṣṭraṁ sarājakam ॥ 129 ॥

When a bowman shoots an arrow, he may or may not succeed in killing even a single person, but when an intelligent individual applies his intelligence (viciously); he may destroy an entire principality along with the ruler.

yasmai devāḥ prayacchanti puruṣāya parābhavam ।
buddhiṁ tasyāpakarṣanti so'pācīnāni paśyati ॥ 130 ॥

If the gods wish someone to be defeated, they first cloud his intelligence, and it is for this reason that one becomes enamoured of dissolute activities.

buddhau kaluṣa bhūtāyāṁ vināśe pratyupasthite ।
anayo naya saṅkāśo hṛdayān nāpasarpati ॥ 131 ॥

When destruction is immanent, the intelligence becomes confused, and wrong, appearing like right, firmly grips the mind.

na devā daṇḍam ādāya rakṣanti paśupālavat ।
yaṁ tu rakṣitum icchanti buddhyā saṁvibhajanti tam ॥ 132 ॥

The gods do not protect people, by taking up clubs in their hands after the manner of herdsmen; unto those, however, whom they wish to protect, they grant intelligence [to make the right decisions].

yathā yathā hi puruṣaḥ kalyāṇe kurute manaḥ ।
tathā tathāsya sarvārthāḥ sidhyante nātra saṁśayaḥ ॥ 133 ॥

Whatever beneficial works a person intensely applies the mind to, those works will surely yield positive results, without a doubt.

nainam chandāṁsi vṛjināt tārayanti māyā-vinaṁ māyayā vartamānam ।
nīḍaṁ śakuntā iva jāta-pakṣāśchandāṁsy enaṁ prajahaty antakāle ॥ 134 ॥

The Vedas never rescue from sin a deceitful person living by defraud. On the other hand, they forsake him while he is on his death-bed, like newly fledged birds forsaking their nests[21].

madyā-pānaṁ kalahaṁ pūga-vairaṁ bhāryāpatyor antaraṁ jñāti-bhedam ǀ
rāja-dviṣṭaṁ strī-pumāṁsor vivādaṁ varjyāny-āhuryaśca panthāḥ praduṣṭaḥ ǁ 135 ǁ

Drinking alcohol, quarrels, enmity with large numbers of people, fomenting domestic disputes — between couples and relatives, and creating conflict between men and women, disloyalty to the state — these and all paths that are iniquitous and should be avoided.

divasenaiva tat kuryād yena rātrau sukhaṁ vaset ǀ
aṣta māsena tat kuryādy ena varṣāḥ sukhaṁ vaset ǁ 136 ǁ

Do that during the day which may enable you to pass the night in happiness; and do that during eight months of the year which may enable you to pass the four months of the monsoon[22] happily.

pūrve vayasi tat kuryād yena vṛddhaḥ sukhaṁ vaset ǀ
yāvaj jīvena tat kuryād yena pretya sukhaṁ vaset ǁ 137 ǁ

Do that during youth which will ensure a happy old age; and do that during your whole life here which may enable you to live happily hereafter.

Conquest

akrodhena jayet krodham asādhuṁ sādhunā jayet ǀ
jayet kadaryaṁ dānena jayet satyena cānṛtam ǁ 138 ǁ

Anger must be conquered by forgiveness; and the unscrupulous must be conquered by honesty; the miser must be conquered by liberality, and falsehood must be conquered by truth.

na svapnena jayen nidrāṁ na kāmena striyaṁ jayet ǀ
nendhanena jayed agniṁ na pānena surāṁ jayet ǁ 139 ǁ

One cannot conquer sleep by lying down; women by fulfilment of desires; fire by piling on fuel and wine by drinking.

avisaṁvādanaṁ dānaṁ samayasyāvyatikramaḥ ǀ
āvartayanti bhūtāni samyak praṇihitā ca vāk ǁ 140 ǁ

Honesty, generosity, observance of the protocols of social intercourse, and well-controlled speech, bring everyone under subjugation.

priyo bhavati dānena priya-vādena cāparaḥ ǀ
mantraṁ mūla-balenānyo yaḥ priyaḥ priya eva saḥ ǁ 141 ǁ

One becomes agreeable by gifts, another by compliments and praises, a third by the force of incantations and drugs. One however, that is naturally agreeable, always remains so.

Friends & Foes

tṛṇolkayā jñāyate jāta-rūpaṁ vṛtena bhadro vyavahāreṇa sādhuḥ ǀ
śūro bhayeṣv arthakṛcchreṣu dhīraḥ kṛcchrāsvāpatsu suhṛdaścārayaśca ǁ 142 ǁ

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[21] The implication is that the teaching of the Vedas help one to cross the ocean of relative existence and to afford a higher rebirth, if one disregards their ethical teaching then one will be reborn in lower birth with great suffering.

[22] During the four months of the monsoon the roads were impassable and working on the land was impossible and access to facilities was limited, so one had to remain in one place and had to have made good provision for those four months.

Gold is tested by fire; a noble by good comportment; an honest person by good conduct. A brave person is tested during disasters; a rich person in times of adversity; and friends and foes in times of calamity.

na tan mitraṁ yasya kopād bibheti yad vā mitraṁ śaṅkitenopacaryam |
yasmin mitre pitarīvāśvasīta tad vai mitraṁ saṅgatānītarāṇi || 143 ||

One whose anger inspires fear is not a friend, neither is one who is to be waited upon with fear. One however, on whom one can repose confidence as on a parent, is a true friend. Other friendships are nominal connections.

yadi ced apyasambandho mitra bhāvena vartate |
sa eva bandhus tan mitraṁ sā gatis tat parāyaṇam || 144 ||

One who acts like a friend, even though unconnected by birth or blood, is a true friend, a real refuge and a protector.

calacittasya vai puṁso vṛddhān anupasevataḥ |
pāriplavamater nityam adhruvo mitra saṅgrahaḥ || 145 ||

One whose mind is unsteady, or never serves the aged, or who is of a restless disposition cannot make real stable friendships.

akasmād eva kupyanti prasīdanty animittataḥ |
śīlam etad asādhūnām abhraṁ pāriplavaṁ yathā || 146 ||

Those who suddenly give way to anger and are gratified without sufficient cause; are untrustworthy like clouds that are so inconstant.

satkṛtāśca kṛtārthāśca mitrāṇāṁ na bhavanti ye |
tān mṛtānapi kravyādāḥ kṛtaghnān nopabhuñjate || 147 ||

Even the birds of prey abstain from touching the dead bodies of those who having been well served and benefited by friends, show ingratitude to them.

arthayed eva mitrāṇi sati vāsati vā dhane |
nānarthayan vijānāti mitrāṇāṁ sāra phalgutām || 148 ||

Be you poor or be you rich, you should always respect your friends. Until the opportunity for some service arises, the sincerity or otherwise of friends cannot be known.

dveṣyo na sādhur bhavati na medhāvī na paṇḍitaḥ |
priye śubhāni karmāṇi dveṣye pāpāni bhārata || 149 ||

An adversery is never regarded as honest or intelligent or wise [even though being so]. One attributes everything good to loved ones; and everything evil to those one hates.

yayościttena vā cittaṁ naibhṛtaṁ naibhṛtena vā |
sameti prajñayā prajñā tayormaitrī na jīryate || 150 ||

The friendship of those persons never cools, whose feelings, secret pursuits and pleasures, and mental intrests accord in every respect [with your own].

kṛtajñaṁ dhārmikaṁ satyam akṣudraṁ dṛḍha bhaktikam |
jitendriyaṁ sthitaṁ sthityāṁ mitram atyāgi ceṣyate || 151 ||

A friend should be one who is grateful, virtuous, truthful, magnanimous, stable, devoted, self-controlled, always dignified and one who never forsakes a friend.

nivartamāne sauhārde prītir-nīce praṇaśyati |
yā caiva phala-nirvṛttiḥ sauhṛde caiva yat sukham || 152 ||

When the reason that has caused a friendship is over, the friendship of those that are mean, the beneficial result of that connection, and the happiness also derivable from it, all come to an end.

yatate cāpavādāya yatnam ārabhate kṣaye |
alpe'py apakṛte mohān na śāntim upagacchati || 153 ||

They then begin to speak ill of their (erstwhile) friends and endeavor to inflict loss on them, and whether the loss be big or small, they fail to obtain any [personal] peace.

Nobility

dhṛtarāṣṭra uvāca ||
mahākulānāṁ spṛhayanti devā dharmārtha vṛddhāśca bahu śrutāśca |
pṛcchāmi tvāṁ vidura praśnam etaṁ bhavanti vai kāni mahākulāni || 154 ||

Dhritarashtra said:– "The gods, they that regard both virtue and success and they that are possessed of great learning, express a liking for noble families. I ask you, O Vidura, this question, — which are those families that are called noble?"

vidura uvāca ||
tapo damo brahma-vittvaṁ vitānāḥ puṇyā vivāhāḥ satatānnadānam |
yeṣvevaite sapta guṇā bhavanti samyagvṛttāstāni mahākulāni || 155 ||

Vidura said:– "Asceticism, discipline, knowledge of the *Vedas*, sacrifices, worthy marriages, and the regular feeding of people — those families in which these seven exist or are duly practiced, are regarded as noble.

yeṣāṁ na vṛttaṁ vyathate na yonir vṛtta prasādena caranti dharmam |
ye kīrtim icchanti kule viśiṣṭāṁ tyaktānṛtās tāni mahā-kulāni || 156 ||

There are noble families who never deviate from doing the right thing, whose deceased ancestors are never pained [by witnessing the wrong-doings of their descendants], who cheerfully practice Dharma, who desire to enhance the unalloyed fame of their lineage, and who avoid every kind of deception.

aṣṭau guṇāḥ puruṣaṁ dīpayanti prajñā ca kaulyaṁ ca damaḥ śrutaṁ ca |
parākramaścābahu bhāṣitā ca dānaṁ yathā śakti kṛtajñatā ca || 157 ||

Wisdom, good lineage, self-discipline, learning, competency, absence of talkativeness, generosity to the extent of one's ability, and gratitude — these eight qualities shed a luster upon their possessor.

prāpnoti vai vittam asadbalena nityotthānāt prajñayā pauruṣeṇa |
na tveva samyag labhate praśaṁsāṁ na vṛttam āpnoti mahā-kulānām || 158 ||

One that is wicked, earns wealth it is true, by exerting his strength, by constant effort, by intelligence, and by diligence, but he can never win honest fame, nor can he acquire the virtues and manners of noble families [in any of which he may be born].

sapta doṣāḥ sadā rājñā hātavyā vyasanodayāḥ |
prāyaśo yairvinaśyanti kṛtamūlāśca pārthivāḥ || 159 ||

striyo'kṣā mṛgayā pānaṁ vāk-pāruṣyaṁ ca pañcamam |
mahacca daṇḍapāruṣyam arthadūṣaṇam eva ca || 160 ||

An executive/politician, should renounce these seven faults that produce calamity, inasmuch as they are able to effect the ruin of even well-established elites, these are; promiscuity, gambling, hunting, intoxication, harshness of speech, severity of punishment, and misuse of wealth.

Envy

asūyako dandaśūko niṣṭhuro vaira-kṛn-naraḥ |
sa kṛcchraṁ mahadāpnoti nacirātpāpamācaran || 161 ||

One who is envious, who seriously injures others, who is cruel, who constantly quarrels and who is deceitful, soon meets with great misery for practicing these iniquities.

anasūyaḥ kṛta-prajñaḥ śobhanāny ācaran sadā |
akṛcchrāt sukham āpnoti sarvatra ca virājate || 162 ||

Free from envy, one who is possessed of wisdom by always doing what is good, never meets with adversity; but, on the other hand attains glory everywhere.

Association

yadi santaṁ sevate yady-asantaṁ tapasvinaṁ yadi vā stenam eva |
vāso yathā raṅgavaśaṁ prayāti tathā sa teṣāṁ vaśam abhyupaiti || 163 ||

By association with good people or wicked, with one that is possessed of ascetic merit or with thieves, one soon takes on the influence of the companion, like a cloth from the dye in which it is soaked.

yādṛśaiḥ saṁvivadate yādṛśāṁścopasevate |
yādṛg icchecca bhavituṁ tādṛg bhavati pūruṣaḥ || 164 ||

One becomes exactly like those with whom one lives, or like those whom one serves, or like those who are one's role models.

jarā rūpaṁ harati hi dhairyam āśā mṛtyuḥ prāṇān dharmacaryām asūyā |
krodhaḥ śriyaṁ śīlam anāryasevā hriyaṁ kāmaḥ sarvam evābhimānaḥ || 165 ||

Decrepitude destroys beauty; hope destroys fortitude; death destroys life; envy destroys righteousness; anger destroys prosperity; bad association destroys good behavior; lust destroys modesty; and arrogance — everything.

mahān apyekajo vṛkṣo balavān supratiṣṭhitaḥ |
prasahya eva vātena śākhāskandhaṁ vimarditum || 166 ||

atha ye sahitā vṛkṣāḥ saṅghaśaḥ supratiṣṭhitāḥ |
te hi śīghratamānvātān sahante'nyonya saṁśrayāt || 167 ||

And the tree that stands alone, though gigantic and strong and deep-rooted, can easily have its trunk smashed and twisted by a mighty wind.

But those trees, however, that grow in close compact with others are capable, owing to mutual dependence to resist winds more violent still.

evaṁ manuṣyam apyekaṁ guṇair api samanvitam |
śakyaṁ dviṣanto manyante vāyur drumam ivaikajam || 168 ||

Thus one who is alone, however endowed with all the best qualities, is regarded by foes as susceptible of being vanquished like an isolated tree by the wind.

anyonya samupaṣṭambhād anyonyāpāśrayeṇa ca ǀ
jñātayaḥ sampravardhante sarasīvotpalānyuta ǁ 169 ǁ

Relatives again, in consequence of mutual dependence and mutual aid, grow together, like lotus-stalks in a lake.

asantyāgāt pāpakṛtām apāpāṁs tulyo daṇḍaḥ spṛśate miśrabhāvāt ǀ
śuṣkeṇārdraṁ dahyate miśrabhāvāt tasmāt pāpaiḥ saha sandhiṁ na kuryāt ǁ 170 ǁ

Just as fuel that is wet burns along with that which is dry, so an innocent person is punished equally with the guilty in consequence of constant association with the latter. Therefore, intimate friendship with malefactors should be avoided.

Self-control

yato yato nivartate tatas tato vimucyate ǀ
nivartanāddhi sarvato na vetti duḥkham aṇvapi ǁ 171 ǁ

One is liberated from those [addictive] things from which one regularly abstains, and if one abstains from every indulgence one will never suffer even the least misery.

sukhaṁ ca duḥkhaṁ ca bhavābhavau ca lābhālābhau maraṇaṁ jīvitaṁ ca ǀ
paryāyaśaḥ sarvam iha spṛśanti tasmād dhīro naiva hṛṣyen na śocet ǁ 172 ǁ

Happiness and misery, abundance and depletion, gain and loss, life and death, are shared by all in due order. Therefore, one who is self-controlled should neither exult in joy nor repine in sorrow.

saṁniyacchati yo vegam utthitaṁ krodha-harṣayoḥ ǀ
sa śriyo bhājanaṁ rājan yaścāpatsu na muhyati ǁ 173 ǁ

One that restrains the force of both anger and joy, and never loses composure under duress, easily obtains prosperity.

kāma krodha grāhavatīṁ pañcendriya jalāṁ nadīm ǀ
nāvaṃ dhṛtimayīṁ kṛtvā janma-durgāṇi santara ǁ 174 ǁ

Life is a river whose waters are the five senses, and whose crocodiles are desire and anger. Making self-control your raft, cross its currents which are represented by repeated births!

Categories of Peoples

bhāvam icchati sarvasya nābhāve kurute matim ǀ
satyav-ādī mṛdur-dānto yaḥ sa uttama-pūruṣaḥ ǁ 175 ǁ

The best of all people is one who wishes for the welfare of all, and never dwells upon the absence of anything, who is truthful in speech, humble in behavior, and has all desires under control.

nānarthakaṁ sāntvayati pratijñāya dadāti ca ǀ
randhraṃ parasya jānāti yaḥ sa madhyam-apūruṣaḥ ǁ 176 ǁ

The mediocre person never consoles others with false hope, always gives whatever he's promised; and keeps informed about the defects of others.

duḥśāsanastūpahato'bhiśasto nāvartate manyu vaśāt kṛtaghnaḥ ǀ
na kasyacin mitram atho durātmā kalāścaitā adhamasyeha puṁsaḥ ǁ 177 ǁ

However the indications of the worst of people is, *viz.*, incapacity to be controlled; accused of many crimes; quick to anger, ungratefulness; inability to create friendships, and inveterately malicious.

na śraddadhāti kalyāṇaṁ parebhyo'pyātma-śaṅkitaḥ |
nirākaroti mitrāṇi yo vai so'dhama pūruṣaḥ || 178 ||

The worst of people is also one, who is suspicious of any good intentions of others, lacks self-confidence, and thus drives away all potential friends.

anasūyā'rjavaṁ śaucaṁ santoṣaḥ priya-vāditā |
damaḥ satyam anāyāso na bhavanti durātmanām || 179 ||

Lack of spitefulness, straightforwardness, cleanliness, contentment, sweetness of speech and self-restraint, truth and stability — these are never the attributes of the unrighteous.

ātmajñānam anāyāsas titikṣā dharma nityatā |
vāk caiva guptā dānaṁ ca naitāny antyeṣu bhārata || 180 ||

Self-knowledge and stability, patience and devotion to virtue (Dharma), competence to keep counsels secret and a generous disposition — these qualities are never found in inferior people.

Hospitality

tṛṇāni bhūmir udakaṁ vāk caturthī ca sūnṛtā |
satām etāni geheṣu nocchidyante kadācana || 181 ||

A grass mat (for a seat), space (for sitting), water (to refresh and drink), and, fourthly sweet words — these are never wanting in the houses of the good [for the service of guests].

śraddhayā parayā rājann upanītāni satkṛtim |
pravṛttāni mahāprājña dharmiṇāṁ puṇya karmaṇām || 182 ||

Those who are virtuous and devoted to the practice of righteous acts, when desirous of entertaining (guests), have these things ready for being offered with reverence.

pīṭhaṁ dattvā sādhave'bhyāgatāya ānīyāpaḥ parinirṇijya pādau |
sukhaṁ pṛṣṭvā prativedyātma saṁsthaṁ tato dadyād annam avekṣya dhīraḥ || 183 ||

A most accomplished person is one who upon being visited by an emminent guest, first offers a seat, and then fetching water washes the guest's feet and making the usual enquiries, and asking after the guest's welfare, should then speak of one's own affairs, and thereafter serving a meal.

bhaktaṁ ca bhajamānaṁ ca tavāsmīti vādinam |
trīn etān śaraṇaṁ prāptān viṣame'pi na santyajet || 184 ||

These three should never be forsaken even in imminent danger, *viz.*, a follower, a servant [or guest] one who seeks protection, saying — *I am yours*.

avadhyā brāhmaṇā gāvaḥ striyo bālāśca jñātayaḥ |
yeṣāṁ cānnāni bhuñjīta ye ca syuḥ śaraṇāgatāḥ || 185 ||

These are always inviolable, *viz.*, learned priests, cows, relatives, children, women, those whose food is eaten, and refugees.

akarmaśīlaṁ ca mahāśanaṁ ca lokadviṣṭaṁ bahu-māyaṁ nṛśaṁsam |
adeśa kālajñam aniṣṭaveṣam etān gṛhe na prativāsayīta || 186 ||

One should not give refuge to these, *viz*., one who always acts improperly, a glutton, one who is extremely unpopular, one who is exceedingly deceitful, one who is cruel, one who is ignorant of the appropriatness of time and place, and one who dresses inappropriately.

The Golden Rule

na tat parasya saṁdadhyāt pratikūlaṁ yad ātmanaḥ ǀ
saṅgraheṇaiṣa dharmaḥ syāt kāmād anyaḥ pravartate ǁ 187 ǁ

That which is disagreeable to one's self, should never be applied to another. Briefly even this is Dharma. Other deeds which arise from selfish desire are Adharma.

yasmin yathā vartate yo manuṣyas tasmiṁs tathā vartitavyaṁ sa dharmaḥ ǀ
māyācāro māyayā vartitavyaḥ sādhvācāraḥ sādhunā pratyudeyaḥ ǁ 188 ǁ

You should behave towards others just they behave towards you. Even this is consistent with social polity. One may behave deceitfully towards one that behaves deceitfully, but honestly towards one that is honest.

Good Advice

sulabhāḥ puruṣā rājan satataṁ priya-vādinaḥ ǀ
apriyasya tu pathyasya vaktā śrotā ca durlabhaḥ ǁ 189 ǁ

Many can be found who always speak agreeable words. But very rare are the speaker and the hearer of disagreeable words that are beneficial.

yo hi dharmaṁ vyapāśritya hitvā bhartuḥ priyāpriye ǀ
apriyāṇyāha pathyāni tena rājā sahāyavān ǁ 190 ǁ

That advisor is a real asset who, without regarding what is agreeable or disagreeable to his employer but keeping Dharma alone in view, says what is unpalatable but beneficial.

prajñā-vṛddhaṁ dharma-vṛddhaṁ svabandhuṁ vidyā-vṛddhaṁ vayasā cāpi vṛddham ǀ
kāryākārye pūjayitvā prasādya yaḥ sampṛcchen na sa muhyet kadācit ǁ 191 ǁ

Honouring and gratifying your friends that are eminent in wisdom, virtue, learning and years, you should ask their advice about what should be done and what shouldn't be done, acting thus you will never be led astray.

ekaṁ viṣa-raso hanti śastreṇaikaśca vadhyate ǀ
sa-rāṣṭraṁ sa-prajaṁ hanti rājānaṁ mantra-viśravaḥ ǁ 192 ǁ

Poison kills but one person, and a weapon also kills but one; wicked advice however, can destroy an entire kingdom with king and subjects.

catvāri rājñā tu mahā-balena varjyānyāhuḥ paṇḍitas tāni vidyāt ǀ
alpa prajñaiḥ saha mantraṁ na kuryān na dīrghasūtrair ālasaiścāraṇaiśca ǁ 193 ǁ

The learned have declared that the elite, although powerful, should never consult with these four, *viz*., those with limited understanding of the subject, procrastinators, the indolent and sychophants.

Industrial Relations

yas tāta na krudhyati sarva kālaṁ bhṛtyasya bhaktasya hite ratasya ǀ
tasmin bhṛtyā bhartari viśvasanti na cainam āpatsu parityajanti ǁ 194 ǁ

That boss, who does not give vent to displeasure with devoted employees zealously pursuing his good, thus enlists their confidence. As a result the employees will adhere to him even in times of distress.

na bhṛtyānāṁ vṛtti saṁrodhanena bāhyaṁ janaṁ sañjighṛkṣeda pūrvam |
tyajanti hyenamucitāvaruddhāḥ snigdhā hyamātyāḥ parihīna bhogāḥ || 195 ||

One should not seek to improve profits by curtailing privileges given to employees, or by stopping their pay, for even affectionate counselors deprived of their means of life and enjoyment, turn against him and leave him (in distress).

kṛtyāni pūrvaṁ parisaṅkhyāya sarvāṇy āyavyayāvanurūpāṁ ca vṛttim |
saṅgṛhṇīyād anurūpān sahāyān sahāya sādhyāni hi duṣkarāṇi || 196 ||

Reflecting first on the business model and adjusting the wages and allowances of employees with the expected income and expenditure, an employer should make proper alliances, for there is nothing that cannot be accomplished by alliances.

vākyaṁ tu yo nādriyate'nuśiṣṭaḥ pratyāha yaścāpi niyujyamānaḥ |
prajñābhimānī pratikūlavādī tyājyaḥ sa tādṛk tvarayaiva bhṛtyaḥ || 197 ||

That employee, however, who being commanded, disregards the injunctions and who, when ordered to do anything refuses to submit, being arrogant of his own intelligence and given to arguing with his employer, should be terminated without any delay.

astabdham aklībam adīrgha-sūtraṁ sānukrośaṁ ślakṣṇam ahārya manyaiḥ |
arogajātīyam udāra-vākyaṁ dūtaṁ vadanty aṣṭaguṇopapannam || 198 ||

Scholars say that an employee should be endued with these eight qualities, *viz*., absence of pride, skill, absence of procrastination, kindness, cleanliness, incorruptibility, free from congenital or chronic diseases and a sincere speaker.

Financial Transaction

ghṛṇī rājā puṁścalī rājabhṛtyaḥ putro bhrātā vidhavā bāla-putrā |
senājīvī coddhṛtabhakta eva vyavahāre vai varjanīyāḥ syur ete || 199 ||

Financial transactions of lending and borrowing should never be done with the following:—A tender-hearted person, a prostitute, the employee of a politician, a son, a brother, a widow having an infant son or one serving in the army, and one who has already suffered financial losses.

Moderation in Eating

guṇāśca ṣaṇ mita-bhuktaṁ bhajante ārogyam āyuśca sukhaṁ balaṁ ca |
anāvilaṁ cāsya bhaved apatyaṁ na cainam ādyūna iti kṣipanti || 192 ||

One that eats sparingly achieves these six, *viz*., health, long life, and happiness and strength; one's progeny also become healthy, and one is never accused of gluttony.

ekaḥ svādu na bhuñjīta ekaścārthān na cintayet |
eko na gacched adhvānaṁ naikaḥ supteṣu jāgṛyāt || 193 ||

One should not partake of any gourmet food alone, nor alone reflect on concerns of profit, nor alone go upon a journey, nor alone remain awake among sleeping companions.

mitaṁ bhuṅkte saṁvibhajyāśritebhyo mitaṁ svapity amitaṁ karma kṛtvā |
dadāty-amitreṣvapi yācitaḥ saṁstam ātmavantaṁ prajahaty anarthāḥ || 194 ||

One who eats moderately after sharing the food amongst dependents, who sleeps moderately after working hard, and who, when asked gives freely even unto enemies, is self-disciplined, and free from disappointment.

Power

balaṁ pañcavidhaṁ nityaṁ puruṣāṇāṁ nibodha me |
yattu bāhubalaṁ nāma kaniṣṭhaṁ balamucyate || 195 ||
amātyalābho bhadraṁ te dvitīyaṁ balamucyate |
dhanalābhastṛtīyaṁ tu balamāhurjigīṣavaḥ || 196 ||
yattvasya sahajaṁ rājan pitṛ paitā mahaṁ balam |
abhijātabalaṁ nāma taccaturthaṁ balaṁ smṛtam || 197 ||
yena tvetāni sarvāṇi saṅgṛhītāni bhārata |
yad balānāṁ balaṁ śreṣṭhaṁ tatprajñābalamucyate || 198 ||

There are five different kinds of power O King, of these physical strength is regarded as the most inferior kind. The acquisition of good counsellors is regarded as the second kind of power. The power of wealth is the third. The power of privilege acquired by birth is regarded as the fourth. That, however, by which all these are achieved, and which is the foremost of all kinds of power, is called the power of the intellect.

Trust

strīṣu rājasu sarpeṣu svādhyāye prabhu śatruṣu |
bhoge cāyuṣi viśvāsaṁ kaḥ prājñaḥ kartum arhati || 199 ||

Which wise person would invest trust in women[23], politicians, snakes, the lessons learned by oneself, one's employer, enemies, enjoyments, and one's expected life-span?

na viśvased aviśvaste viśvaste nātiviśvaset |
viśvāsād bhayam utpannaṁ mūlānyapi nikṛntati || 200 ||

One should never put trust in one who is untrustworthy, nor even put too much trust in one who should be trusted, for the danger that arises from reposing trust on another cuts off one's very roots.

apakṛtvā buddhimato dūrastho'smīti nāśvaset |
dīrghau buddhimato bāhū yābhyāṁ hiṁsati hiṁsitaḥ || 201 ||

Having wronged an intelligent person, one should never be confident of safety because he lives far away. The intelligent persons have very long arms, whereby they can return wrongs for wrongs done to them.

Women

pūjanīyā mahā bhāgāḥ puṇyāśca gṛha dīptayaḥ |
striyaḥ śriyo gṛhasyoktāstasmādrakṣyā viśeṣataḥ || 202 ||

It has been said that women are really embodiments of Lakshmi (domestic prosperity). They are worthy of worship, highly blessed and sources of merit and the ornaments of their homes. They should, therefore, be especially protected.

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[23] It is a popular belief that women are unable to keep secrets. Kunti kept the illegitimate birth of her son Karna a secret - on the eve of the battle she revealed his true identity to him in order to get him to change sides and join the Pandavas. He refused and cursed all women through her that they would never again be able to keep a secret.

ṛṣīṇāṁ ca nadīnāṁ ca kulānāṁ ca mahātmanām ǀ
prabhavo nādhigantavyaḥ strīṇāṁ duścaritasya ca ǁ 203 ǁ

The greatness of *Rishis*, of rivers, of river-banks, of high-minded men, and the cause of a woman's wickedness[24], cannot be fathomed.

Relatives

yo jñātim anugṛhṇāti daridraṁ dīnam āturam ǀ
sa putra paśubhir vṛddhiṁ yaśaś cāvyayam aśnute ǁ 204 ǁ

One that helps poor, wretched and sick relatives, obtains [through that merit] children, stock and enjoys endless prosperity.

jñātibhir vigrahas tāta na kartavyo bhavārthinā ǀ
sukhāni saha bhojyāni jñātibhir bharatarṣabha ǁ 205 ǁ
sambhojanaṁ saṅkathanaṁ samprītiśca parasparam ǀ
jñātibhiḥ saha kāryāṇi na virodhaḥ kathañcana ǁ 206 ǁ

One who desires one's own good should never quarrel with relatives. Happiness should always be shared with one's relatives, and not enjoyed without them; eating together, talking with one another, and loving one another are what relatives should always do. They should never quarrel.

Gifts

nyāyāgatasya dravyasya boddhavyau dvāv-atikramau ǀ
apātre pratipattiśca pātre cāpratipādanam ǁ 207 ǁ

Of things honestly aquired, these two must be looked upon as gross misuse, *viz*., making gifts to the unworthy and refusing to give to the worthy.

Empathy

svabhāva guṇa sampanno na jātu vinayānvitaḥ ǀ
susūkṣmam api bhūtānām upamardaṁ prayokṣyate ǁ 208 ǁ

One that is graced with every virtue and is endued with humility is never indifferent to even the minutest sufferings of living creatures.

mārdavaṁ sarva bhūtānām anasūyā kṣamā dhṛtiḥ ǀ
āyuṣyāṇi budhāḥ prāhur mitrāṇāṁ cāvimānanā ǁ 209 ǁ

Gentleness, affection for all creatures, forgiveness, dependability and respect for friends — these, the learned have said, lengthen life.

Greed

ātmā nadī bhārata puṇya tīrthā satyodakā dhṛti kūlā dayormiḥ ǀ
tasyāṁ snātaḥ pūyate puṇya karmā puṇyo hyātmā nityam alobha eva ǁ 210 ǁ

The Self is spoken of as a river; religious merit constitutes its sacred pools; truth, its water; discipline its banks; compassion its waves. One that is righteous is purified by a bath therein, for the Self that is free from greed is always pure.

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[24] Wicked women are so very rare (unlike wicked men!) that it is impossible to fathom the cause of their evil.

Analogy of the Chariot

rathaḥ śarīraṁ puruṣasya rājann ātmā niyantendriyāṇyasya cāśvāḥ |
tair apramattaḥ kuśalaḥ sadaśvair dāntaiḥ sukhaṁ yāti rathīva dhīraḥ || 211 ||

One's body, O king, is a chariot, the Self within is the driver and the senses are its 5 horses. If those excellent horses are well-trained, then the journey of life is pleasant and peaceful.

etāny anigṛhītāni vyāpādayitum apyalam |
avidheyā ivādāntā hayāḥ pathi kusārathim || 212 ||

The horses that are unbroken and incapable of being controlled, always lead an unskillful driver to destruction in the course of the journey; so one's senses, unsubdued, lead only to destruction.

anartham arthataḥ paśyann arthaṁ caivāpy anarthataḥ |
indriyaiḥ prasṛto bālaḥ suduḥkhaṁ manyate sukham || 213 ||

The inexperienced fool, who led by this uncontrolled senses, hopes to extract the useful from the useless and useless form the useful, confuses suffering with happiness.[25]

Dharma

idaṁ ca tvāṁ sarva paraṁ bravīmi puṇyaṁ padaṁ tāta mahāviśiṣṭam |
na jātu kāmān na bhayān na lobhād dharmaṁ tyajej jīvitasyāpi hetoḥ || 214 ||

O sire, I would impart another lesson productive of great benefit, and which is the highest of all teachings, *viz*., Dharma should never be forsaken from passion, fear, or greed, not even for the sake of life itself.

ijyādhyayana dānāni tapaḥ satyaṃ kṣamā ghṛṇā |
alobha iti margo'yaṃ dharmasyāṣṭa vidhaḥ smṛtaḥ || 215 ||

The eigthfold path of Dharma is yajña, veda-study, charity, truth, forgiveness, compassion (*ghṛṇā* = warm feeling towards others) and generosity.

tatra pūrva catur-vargo dambhārtham api sevyate |
uttaraśca catur-vargo nāmahātmāsu tiṣṭhati || 216 ||

The first four can be practiced by anyone out of hyprocisy. But the latter four cannot be found in someone who is not a great being.

nityo dharmaḥ sukha-duḥkhe tvanitye nityo jīvo dhātur asya tvanityaḥ |
tyaktvānityaṁ pratitiṣṭhasva nitye santuṣya tvaṁ toṣaparo hi lābhaḥ || 217 ||

Dharma is everlasting; pleasure and pain are transitory; life is indeed everlasting but its particular phases are transitory. Forsaking that which is transitory, hold fast to that which is everlasting, and let contentment be yours, for contentment is the highest of all acquisitions.

na sā sabhā yatra na santi vṛddhā na te vṛddhā ye na vadanti dharmam |
nāsau dharmo yatra na satyamasti na tat satyaṁ yacchalenānuviddham || 218 ||

That is no assembly where there are no seniors, and they are not seniors who do not declare what Dharma is. That is not Dharma which is separated from truth, and that is not truth which is fraught with deceit.

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[25] Compare Katha Upanishad, I.iii.3 & I.iii.4

pāpaṁ kurvan pāpa-kīrtiḥ pāpam evāśnute phalam |
puṇyaṁ kurvan puṇya-kīrtiḥ puṇyam evāśnute phalam || 219 ||

A notorious person, by committing wickedness, experiences negative consequences. A renowned person by practicing virtue, reaps great happiness.

pāpaṁ prajñāṁ nāśayati kriyamāṇaṁ punaḥ punaḥ |
naṣṭa prajñaḥ pāpam eva nityam ārabhate naraḥ || 220 ||

Iniquity repeatedly perpetrated, destroys one's intelligence; and the one who has lost intelligence, repeatedly commits transgressions. Therefore, one who is rigidly resolved, should abstain from all wrong doing.

puṇyaṁ prajñāṁ vardhayati kriyamāṇaṁ punaḥ punaḥ |
vṛddha prajñaḥ puṇyam eva nityam ārabhate naraḥ || 221 ||

Virtue, repeatedly practiced, enhances intelligence; and one whose intelligence has increased, repeatedly practices virtue.

daśa dharmaṁ na jānanti dhṛtarāṣṭra nibodha tān |
mattaḥ pramatta unmattaḥ śrāntaḥ kruddho bubhukṣitaḥ || 222 ||
tvaramāṇaśca bhīruśca lubdhaḥ kāmī ca te daśa |
tasmād eteṣu bhāveṣu na prasajjeta paṇḍitaḥ || 223 ||

O Dhritarashtra, these ten persons do not know [or care] what Dharma is *viz*., the intoxicated, the inattentive, the mad, the fatigued, the angry, the starving, the hasty, the greedy, the frightened and the lustful. Therefore, a wise person should always avoid attachment to their company.

satyena rakṣyate dharmo vidyā yogena rakṣyate |
mṛjayā rakṣyate rūpaṁ kulaṁ vṛttena rakṣyate || 224 ||

Dharma is protected by truth, knowledge by application, beauty by hygiene and the family by exemplary behaviour.

dharmārthau yaḥ parityajya syād indriyavaśānugaḥ |
śrī prāṇa dhana dārebhya kṣipraṁ sa parihīyate || 225 ||

One who abandons Dharma and Artha and dedicates himself to unrestrained pleasure, quickly loses prosperity, health, wealth and spouse.

Learning

asūyaikapadaṁ mṛtyur ativādaḥ śriyo vadhaḥ |
aśuśrūṣā tvarā ślāghā vidyāyāḥ śatravastrayaḥ || 226 ||

Seeing faults in good qualities is like death itself, and speaking negatively of others destroys prosperity. Carelessness in waiting upon the preceptor, hurriedness (lack of attention to detail), and self-praise, are the three enemies of knowledge.

ālasya mada mohau ca cāpalaṃ goṣṭhir eva ca |
stabdhatā cābhimānitvaṃ tathā tyāgitvaṃ eva ca |
ete vai sapta doṣāḥ syuḥ sadā vidyārthinām matāḥ || 227 ||

Idleness, arrogance, confusion[26], restlessness, gathering for killing time[27], haughtiness,

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[26] The two aspects of *moha* are: identity crisis (*ahaṅkāra*) and attachment (*mamata*).

[27] A contemporary example would be young people hanging around the mall passing time.

impertinence, and abandonment of self-interest — these seven constitute, it is said, the faults of students in the pursuit of learning.

sukhārthinaḥ kuto vidyā nāsti vidyārthinaḥ sukham |
sukhārthī vā tyajed vidyāṁ vidyārthī vā sukhaṁ tyajet || 228 ||

How can they who desire pleasure gain knowledge? Students, again, engaged in the pursuit of learning, cannot have pleasure. Seekers of pleasure must give up knowledge, and seekers of knowledge must give up pleasure.

Heaven[28]

aṣṭau nṛpemāni manuṣyaloke svargasya lokasya nidarśanāni |
catvāryeṣām anvavetāni sadbhiścatvāry eṣām anvavayanti santaḥ || 229 ||
yajño dānam adhyayanaṁ tapaśca catvāry etāny anvavetāni sadbhiḥ |
damaḥ satyam ārjavam ānṛśaṁsyaṁ catvāry etāny anvavayanti santaḥ || 230 ||

There are eight factors, O king, in this world which are indications of heaven. Of the eight, four are inseparably connected with the good, and four others are always followed by the good.

The first four which are inseparably connected with the good, are *yajña*,[29] charity, scriptural study and *tapas*,[30] while the other four that are always followed by the good, are self-restraint, truth, simplicity, and gentleness (flexibility).

satyaṁ rūpaṁ śrutaṁ vidyā kaulyaṁ śīlaṁ balaṁ dhanam |
śauryaṁ ca citrabhāṣyaṁ ca daśa svarga yonayaḥ || 231 ||

Truth, modesty, learning of the scriptures, knowledge, noble-birth, good behavior, strength, wealth, bravery and capacity for stimulating conversation — the presence of these ten create a heaven.

gṛhī vadānyo'napaviddha vākyaḥ śeṣānnabhoktāpy avihiṁsakaśca |
nānartha kṛttyakta kaliḥ kṛtajñaḥ satyo mṛduḥ svargam upaiti vidvān || 232 ||

One who accepts the teaching of the wise; one who is acquainted with the rules of morality; one who is liberal; one who eats after having first dedicated the food to the gods and *Pitris* (ancestors), one that envies none; one who is incapable of injuring others in any way; one who is grateful, truthful, humble and learned, succeeds in attaining heaven.

Impermanence

punar naro mriyate jāyate ca punar naro hīyate vardhate punaḥ |
punar naro yācati yācyate ca punar naraḥ śocati śocyate punaḥ || 233 ||

People repeatedly die and are reborn; repeatedly they fade away and grow; repeatedly they ask others for help, and they themselves are asked for help; repeatedly they grieve for others and are grieved for by others.

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[28] *Svarga* means *su* = good, *varga* = state. It refers either to a post-death reward or a state of existence achievable here and now.

[29] This refers to the Five Great Sacrifices (*pañca-mahā-yajña*) which are 1. obligations to parents, 2. offerings of gratitude to the gods, 3. Cultural and educational obligations to the rishis, 4. obligations to other members of society, 5. obligations to the environment and other living beings.

[30] *Tapas* literally means "heat" and refers to the general of internal heat through meditation, austerity and self-discipline.

mahā-balān paśya mahānubhāvān praśāsya bhūmiṁ dhana dhānya pūrṇām |
rājyāni hitvā vipulāṁśca bhogān gatān narendrān vaśam antakasya || 234 ||

Notice how illustrious and mighty kings, after ruling lands abounding with wealth and grain, have become the victims of the Universal Destroyer, leaving behind their kingdoms and vast sources of enjoyment.

mṛtaṁ putraṁ duḥkha puṣṭaṁ manuṣyā utkṣipya rājan svagṛhān nirharanti |
taṁ muktakeśāḥ karuṇaṁ rudantaś citā madhye kāṣṭham iva kṣipanti || 235 ||

The son brought up with tender care, when dead, is taken up and carried away by relatives [to the burning ground]. With disheveled hair and crying piteously, they then cast the body onto the funeral pyre as if it were a piece of wood.

anyo dhanaṁ pretagatasya bhuṅkte vayāṁsi cāgniśca śarīra dhātūn |
dvābhyām ayaṁ saha gacchaty amutra puṇyena pāpena ca veṣṭyamānaḥ || 236 ||

A deceased person's wealth is then enjoyed by others, while crows and fire feast on the elements of the body. Only two companions are there to accompany one to the other world, *viz*., merit and demerit.

utsṛjya vinivartante jñātayaḥ suhṛdaḥ sutāḥ |
apuṣpān phalān vṛkṣān yathā patatriṇaḥ || 237 ||

Throwing away the body, O sire, relatives, friends, and offspring retrace their steps, like birds abandoning trees without blossoms and fruits.

agnau prāstaṁ tu puruṣaṁ karmānveti svayaṅkṛtam
tasmāt tu puruṣo yatnād dharmaṃ sancinuyācchanaiḥ || 238 ||

Being thus cast onto the funeral pyre one is followed only by one's own acts. Therefore, one should carefully and gradually earn merit through Dharma.

Miscellaneous

ārjavena naraṁ yuktam ārjavāt savya patrapam |
aśaktam manymānās tu dharṣayanti kubuddhayaḥ || 239 ||

Those who are humble and who, from humility are modest are regarded as weak and persecuted by those of misguided intelligence.

anṛtaṁ ca samutkarṣe rājagāmi ca paiśunam |
guruścālīkanirbandhaḥ samāni brahmahatyayā || 240 ||

A victory gained by deception, deceitful conduct towards the state, and insincerity of intentions expressed before the guru — these three are each equal to heinous murder

tyajet kulārthe puruṣaṁ grāmasyārthe kulaṁ tyajet |
grāmaṁ janapadasyārthe ātmārthe pṛthivīṁ tyajet || 241 ||

For the sake of the family a single member may be expelled; for the sake of the village, a family may be expelled; for the sake of a state a village may be abandoned; and for the sake of one's spiritual well being, the whole earth may be renounced.

aroṣaṇo yaḥ sama loṣṭakāñcanaḥ prahīṇa śoko gata sandhi vigrahaḥ |
nindāpraśaṁsoparataḥ priyāpriye carannudāsīna vadeṣa bhikṣukaḥ || 241 ||

A real Yogin of the Bhikshu[31] order is one who never gives way to anger, is above grief, is no longer in need of friendship and quarrels, disregards both praise and blame, and is indifferent to both what is agreeable and disagreeable, like one perfectly withdrawn from the world.

na tathecchanty akalyāṇāḥ pareṣāṁ vedituṁ guṇān ǀ
yathaiṣāṁ jñātum icchanti nair guṇyaṁ pāpa cetasaḥ ǁ 242 ǁ

Those of evil intent never seek so much to ascertain the good qualities of others as to ascertain their faults.

ātman ātmānam anvicchen manobuddhīndriyair yataiḥ ǀ
ātmaiva hyātmano bandhur ātmaiva ripur ātmanaḥ ǁ 243 ǁ

You should seek to know your self by means of deep reflection, work on controlling your mind, intellect and senses, for your mind is your own friend and your own enemy.[32]

kṣudrākṣeṇeva jālena jhaṣāvapihitāvubhau ǀ
kāmaśca rājan krodhaśca tau prajñānaṁ vilumpataḥ ǁ 244 ǁ

Just as two sharks easily break free from a flimsy net, so do craving and anger break through contraints of wisdom.

santāpād bhraśyate rūpaṁ santāpād bhraśyate balam ǀ
santāpād bhraśyate jñānaṁ santāpād vyādhim ṛcchati ǁ 245 ǁ

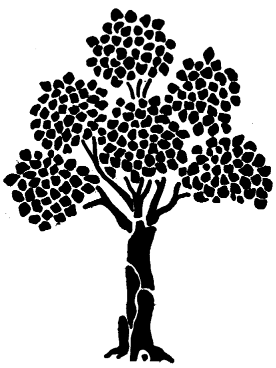
Depression destroys beauty; depression saps the strength; depression obscures the understanding; and depression brings on disease.

gurur ātmavatāṁ śāstā śāstā rājā durātmanām ǀ
atha pracchanna pāpānāṁ śāstā vaivasvato yamaḥ ǁ 246 ǁ

The guru educates those who are disciplined; the court corrects criminals; while they that sin secretly have their controller in Yama, the son of Vivaswat[33].

jīrṇam annaṃ praśaṁsanti bhāryāṁ ca gata yauvanām ǀ
śūraṁ vigata saṅgrāmaṁ gata pāraṁ tapasvinam ǁ 247 ǁ

The wise value food that has been well-cooked, a wife who is mature, the hero who is victorious and that ascetic whose efforts have been crowned with success.



[31] A *bhikshu* is a wandering monk who begs for sustenance.

[32] Compare Gita 6:5 — "One should raise one's Self by one's own mind and not allow one's Self to sink; for the mind alone is the friend of the Self, and the mind alone is the adversary of the Self".

[33] Yama is the judge of the dead in the after-life.